THE CHRISTIAN RADICAL
A JOURNAL OF THE
CATHOLIC WORKER MOVEMENT
WHY SHOULD THE RESOURCES OF HUMAN GENIUS AND THE RICHES OF THE PEOPLE TURN MORE OFTEN TO PREPARING ARMS... THAN TO INCREASING THE WELFARE OF ALL CLASSES OF CITIZENS AND PARTICULARLY OF THE POOR?
POPE JOHN XXIII
ACT FOR PEACE
VOLUME 4 #3
76TH ANNIVERSARY ISSUE
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WHY ?
BECAUSE THERE'S MONEY TO BE MADE

Another Letter from the Editor:
May 7 2009

I owe every one of you an apology for the lateness of this issue. More than that I feel I owe an explanation of myself. It has not been the habit of this zine to lapse for so long or so frequently and this is entirely my fault. I have been offered a commission to interpret Dante's Divine Comedy for experimental music and Poetry. As a result of my new work I have had neither the time or the energy to give this publication, and you readers and writers the attention you each deserve. Again I apologize for this. In order to maintain this publication a few things are going to change we will be reducing out output from 11 issues a year to 6 and due to a perceived lack of interest The Christian Radical will no longer be offering a printer friendly option, this is a mixed blessing, on the one hand it will restrict readership and I will make attempts to provide a printer option to people in the movement who want it but this might be problematic or slow in happening. If there is renewed interest from enough people we will begin to offer both formats again but for now it's online all the way.

Some of the benefits of an exclusively online format are colour images! To reduce the burden on those who used to print our zine we could only offer images in Black and White or Greyscale in an online only format we can start including colour images. Another up-side is ease of distribution, in only one format I can dispense with sending it as an attached file which eats up your inbox, I can now send a link which will start the download and take up very little of your e-mail space.

I will continue to update the blog as regularly as I am able and it is my hope that with a little time to orient Amy this zine will resume a monthly production cycle. Thank you all for your continued help, prayers, patience, writing, encouragement and support. Every single one of you is important to me and to this zine. Your participation helps keep it in print and your encouragement and prayers sustain this work and remind me how wonderful it really is.

The ouput has to decrease for now because of my split attentions. I would like to remain a monthly but at this time that is impossible .

If you are writing on behalf of a Catholic Worker community which would like to receive the Printer friendly version, or if you are writing on behalf of a person in prison who would like the same, or if you are seriously interested in regularly printing this zine for local distribution please contact me at **the.christian.radical.zine@gmail .com** I will do my best to accommodate you. I would like to resume the printer friendly format eventually but will need to know that there are enough people who want this format to justify the extra work. If you would like to learn more about the Dante Project I'm blogging it at **www.wiresource.blogspot.com**.

Thanks again and God Bless you all,
Chris Williamson Rooney
Co-Editor/Founder.
May 1 2009 ✵

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Jericho

By Hoshua

When we all blow our horns,
we tear down the walls.
If we don't blow our horns,
we won't be able to *live*
God wants us to *live*
in this new world.

But when we all unite
and blow our horns,
the world will tremble
They will know that God is strong
in our souls
and in our hearts.

Some people may think this is a load of crap.
But when I was down and out
and I thought no one cared,
I started to blow my horn
and my life got better.
It was a wonderful feeling.

Whoever is reading this:
If you take one moment and pray
God will show you
how to blow your horn
Just like me

A little faith goes a long way. ✲

Finding Our Roots-2009

By A. Joseph Iwasa

This year I attended the third annual Anarchist Finding Our Roots Conference in Chicago, Illinois.

Saturday, at Roosevelt University I attended two different workshops. The first was "Let's Organize the Hood: Organizing in Poor Communities of Color and Among Impoverished Populations" with ex-Black Panther Party cadre Lorenzo Kom'boa Ervin, author of "Anarchism and the Black Revolution." The talk was remarkable, though I left when it got to questions and answers. I've done community organizing in the past, but now I'm primarily involved in agricultural work. He's a prolific writer on grass roots organizing, and I would highly recommend that those interested look into his work.

Later I attended two, one hour and fifteen minute sessions on collective living spaces, which had been attended by about forty people, half of which were also living in collective houses around town. The Lower Case Collective, Weiser House, the Cunt Collective, Grandpa Whipple, the St, Francis Catholic Worker House, Throop Junction, Mt. Happy and a number of other various collective houses were represented.

There were many new community members, and people interested in the topic who put forward a number of questions that were replied to with a wide range of responses from people's experiences with current and older community living situations.

Sunday I attended a workshop on the Zapatistas and public space. Unfortunately everyone there seemed to have only read about them, as opposed to working with them like many of my comrades have, but it was still a lively and worth while discussion. It was presented by the author of "Unbounded Publics: Transgressive Public Spheres, Zapatismo, and Political Theory," Richard Gilman-Opalsky.

At lunch the people of color caucused, and about a dozen of us made plans to meet back up later for networking.

My workshop, "A Return to the Land" was attended by about 30 people. Only six of us had experience living off the land, so it was a great chance to talk extensively with people who are interested in the topic, though not active with it. Avram and Ben who I've worked with a a job skills and readiness program, for homeless and low-income people in organic farming and gardening, Growing Home, were both there, some sort of primitivist who got pissed and left because we were talking about farming, a person with experience with World Wide Opportunities on Organic Farms (WWOOF), someone with Camphill experience, and Andrew from Jesus People USA talked about working on a Mennonite farm, and staying with some Amish folks.

We went fifteen minutes over, though retained most of the crowd for the whole workshop. The discussion was wide ranging from local food systems, to third world struggles for land, with just about everything in between. Upper Midwest Collaborative Regional Alliance for Farmer Training (CRAFT), the Federation of Egalitarian Communities (FEC) farm communes, the Catholic Worker Movement farms, Camphills-biodynamics, and small family farms in the first world, and Campesina a Campesina, the Landless Workers Movement, Cuba, Russia, China, Zimbabwe, the Zapatistas and the Sandanistas in the the third world were all discussed.

For more information please check out www.findingourroots.org and www.illvox.org ✲

Three ways that you can help The Christian Radical:

- Link to, and visit our blog **www.thechristianradical.blogspot.com** that's where the new online versions get posted each month and it's where you can read news and opinion pieces that don't get published in the zine itself. You can also sign up to receive the online edition in your inbox by writing to **the.christian.radical@gmail.com**

- Show your support by writing an article or sending us some original photography or artwork. The deadline is always the 21st of the month; send your work along with a *very* short bio (40 words or less) to **the.christian.radical.zine@gmail.com**

- Help us print this thing! We're tired of groups who seem more interested in cash money than grass roots participation, that's why we're ad free and don't ask for money. This zine is paid for by the people who print it wherever it's found. If you would like to help with printing it write to the address above and ask us, we'll happily add you to our list of printers.

- If you *really* want to give some money to someone please send your cash to the Vancouver Catholic Worker or a Catholic Worker community in your area. For a list of Catholic Worker communities world wide visit **www.catholicworker.org** or send your money to:

The Vancouver Catholic Worker
1143 East Pender Street
Vancouver BC Canada V6A 1W6

Thanks for reading and thanks for all of your continued support.

Chris Rooney
Karl Germyn
Editors, The Christian Radical.

By Way of an Introduction:

I have been offered a paid commission to re-interpret the Divine Comedy for experimental music and poetry. I have decided to publish the cantos in an un-finished state here in this zine as a serial. These are second draft versions, I'm hoping to generate some interest in this project and hope to use this as an impetus to write more. For my thoughts on this project please visit www.wiresource.blogspot.com Or if you would like to you can contact me through this zine with your feedback. I welcome any correspondence which may result from my decision to publish this work here. –Chris Williamson Rooney

The Argument:

The Pilgrim, Dante comes to in the middle of a dark wilderness. He's disoriented but tries to get out of the woods by climbing a steep hill. He is stopped on the way by a Leopard, a Lion and a Wolf, each turn him back. In despair after his flight to safety he encounters Virgil the ancient Roman poet who has come to guide our protagonist through the circles of Hell and up the mountain of Purgatory where Beatrice, Dante's first love, waits for him at the gates of St. Peter.

Canto #1

The woods woke me up
A history of fainting
I was middle aged

Wrong turns brought me here
Now looking for a way out
I started my climb

A steep hike uphill
A leopard blocked my path, then
a lion, I hid

Now starting again

I was scared to stop my climb
Stalked by a large wolf

I escaped, but lost
Walking in the wilderness
I see an old man.

I called out, he stopped
Running to him, ghost or man
No care, just gladness

“My name is Virgil
poet, born under Caesar
I wove Aeneid”

Please, can you help me?
I loved your poem deeply,
Now I find I’m lost.

“Why do you retreat?
Why don’t you climb this mountain,
The font of all joy?”

I told of the wolf
Bloody fur and mad hunger
Tired crying fear

“That wolf blocks all souls
What she won’t eat she mates with
The body of greed

One day a grey hound
Will come to end all terror
Hunting down the beast

He won’t fear hunger,
True virtue will be His food
He comes for Justice

His hunt will go on
Until the wolf is forced back
Through the jaws of Hell

Which is her true home
The gates will close and the land
Will know true freedom.

But now, come with me
We must, by a different road
Reach the mountain’s peak

I can be your guide
Through the deep eternal void
Where all is fire

Then through purgation
Where the dross is cleansed from souls
Singing as they climb

And to Peter’s Gate
For I can go no further
Than my sins forbid”

Virgil, I beg you,
Where you lead I will follow
For God’s sake, let’s go.

'Moneychangers in the Temple'
(c) '09 Mumia Abu-Jamal
March 7 2009

For readers of the Bible's New Testament, few stories illustrate the anger of Jesus of Nazareth better than that of his expulsion of the moneychangers from the Temple, for they had, in his words, turned it into a "den of thieves." *

This event is memorable for it shows him not speaking in anger, but acting. Some artists have depicted him actually whipping moneychangers out of the Temple as they flee amidst chaos.

That imagery was borrowed several millennia later when American President Franklin Delano Roosevelt made his famous "Fear Itself" inaugural address. As the country fell under the deep freeze of depression, Roosevelt spoke words that were recognized by many of that age when he said, "....[T]he rulers of the exchange of mankind's goods have failed, through their own stubbornness and their own incompetence, have admitted their failure, and abdicated. Practices of the unscrupulous moneychangers stand indicted in the court of public opinion, rejected by the hearts and minds of men."

Roosevelt continued: "The money changers have fled from their high seats in the temple of our civilization. We may now restore that temple to the ancient truths. The measure of the restoration lies in the extent to which we apply social values more noble than mere monetary profit."

Those words were spoken on Jan. 20, 1933.

That was 76 years ago, and once again, the 'rulers of the exchange of mankind's goods' have failed, and the nation is ripped by the icy chains of depression. Yeah -- I said depression, for just six months ago the president assured the country that the state of the economy was 'sound', even as the nation was locked in a recession for the better part of the year.

If it ain't a depression, it's a dime's distance away from it.

But this ain't '33.

The money changers who steered the economy onto the rocks haven't admitted defeat. They are making more money -- indeed, they are given taxpayer's money -- as they burn through more.

The more they lose, the more they want.

These moneychangers aren't being whipped out of the temple -- they're given bigger tables!

Look at AIG, Goldman-Sachs, Citigroup --not just mo' money, but mo', mo' and even mo' money!

Because, in the eyes of Washington and the Federal Reserve, they're 'too big to fail.'

Under that illogic, they will swallow the moon -- and get bigger, while the nation's economy worsens by the hour.

This ain't a 'den of thieves', it's a Temple of thieves, where the banks have stolen the wealth of millions on the front end, only to loot the treasury on the back end. They are getting paid for sacking the economy -- and the only thing these politicians can say is, "want more?"

--(c) '09 maj

[Sources: *Bible, New Testament chapters: St. Matt. 21:12-13; St. Mark 11:15-17; Luke 19:45-46 {KJV)]. ✲

Romero reflection

Art Laffin

Mar 25, 2009

Dear Friends,

Today marks the 29th anniversary of the martyrdom of Archbishop Oscar Romero. It is interesting to note that on February 17, 1980, Romero wrote to President Jimmy Carter making the following appeal: "Prohibit all U.S. military assistance to the Salvadoran government. Guarantee that the US government will not intervene, directly or indirectly, by military, economic, diplomatic, or other pressures, to influence the direction of the destiny of the Salvadoran people." A little over a month later Romero was shot and killed by an assassin while he celebrated the Eucharist. In 1993, the UN Truth Commission Report established that Major Roberto D'Aubuisson, a graduate of the School of the Americas (Assassins), ordered Romero's assassination.

As we concluded the vigil today at the White House for the "100 Days Campaign to Close Guantanamo," I offered the following words of Archbishop Romero: "My life has been threatened many times. I have to confess that as a Christian, I do not believe in death without resurrection. if they kill me, I will rise again in the Salvadoran people...As a shepherd, I am obliged to by divine law to give my life for those I love, for the entire Salvadoran people, including those Salvadorans who threaten to assassinate me. If they should go as far as to carry out their threats, I want you to know that I now offer my blood to god for justice and the resurrection of El Salvador...My death will be for the liberation of my people and a testimony of hope for the future. A bishop will die, but the church of God, which is the people, will never perish."

I also read an excerpt taken from Romero's homily at the Cathedral in San Salvador, the day before he was murdered:

"I would like to appeal in a special way to the men of the Army, and in particular to the troops of the National Guard, the Police, and the garrisons. Brothers, you belong to our own people. You kill your own brother peasants; and in the face of an order to kill that is given by a man, the law of God should prevail that says: “Do not kill!” No soldier is obliged to obey an order counter to the law of God. No one has to comply with an immoral law. It is time now that you recover your conscience and obey its dictates rather than the command of sin.

The Church, the defender of the rights of God, of the law of God, of the dignity of the human person, cannot remain silent before so much abomination. We want the government to seriously consider that reforms mean nothing when they come bathed in so much blood. Therefore, in the name of God, and in the name of this long-suffering people, whose laments rise to heaven every day more tumultuous, I beseech you, I beg you, I command you in the name of God: “Cease the repression!"

Romero's plea to the Salvadoran military, it seems to me, can be expanded as an appeal to all soldiers and people worldwide. If we truly recognize God as creator of us all, then we should see each person as a child of God and as a brother and sister. Thus, we can make this plea to US government officials, soldiers, intelligence agents and military contractors, including those stationed in Iraq, Afghanistan, and Guantanamo:

"Brothers and sisters, you belong to God's global family, the human family. You kill and torture your own bothers and sisters. In the face of an order to kill and torture that is given by a man, the law of God prevails that says: "Love one another" and "do not kill." No one is obliged to obey an order counter to the law of God. No one has to comply with an immoral law. It is time now that you recover your conscience and obey its dictates rather than the command of sin. Therefore, in the name of the victims of war, torture and military occupation, in the name of God: "Cease the warmaking, cease the torture, cease the killing, cease the repression!"

Let us pray and work for an immediate end to US warmaking and occupation in Iraq and Afghanistan. Let us pray and work for the immediate closing of Guantanamo where some 45 prisoners are presently on a hunger-strike, 25 of whom are on a critical list. Let us pray and work for the immediate closing of Bagram US Air Base in Afghanistan where over 600 prisoners are being held without any rights and subject to brutal treatment and coercive interrogation. Let

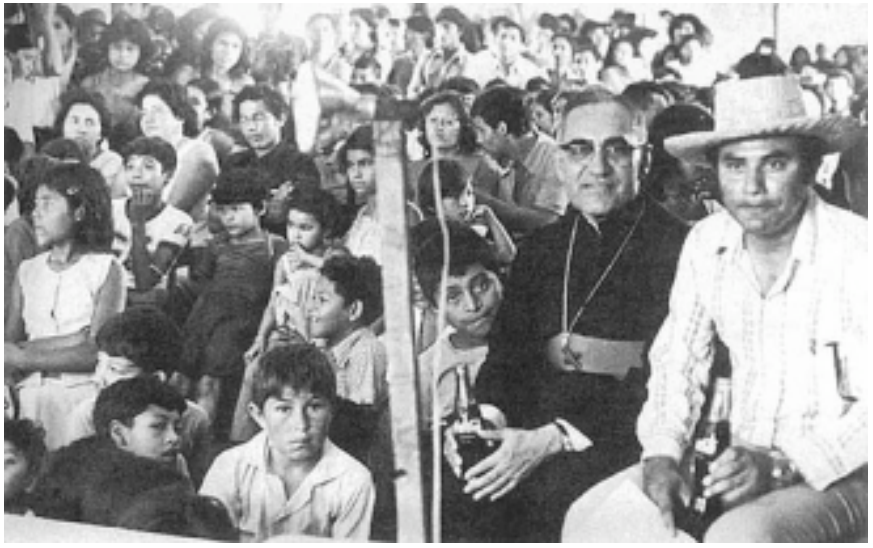
us pray and work for an end to all US military intervention everywhere. Let us pray and work for an end to US military assistance and training to countries that repress and kill, including Israel and Colombia. Let us pray and work for the immediate disarmament and abolition of all nuclear weapons and every other kind of weapon, on earth and in space.

Let us pray and work for the creation of the Beloved Community, where all life and creation is revered as sacred.

Oscar Romero, pray for us!
Oscar Romero--Presente!!!

With love and gratitude,

Art Laffin
Dorothy Day Catholic Worker
503 Rock Creek Church Rd NW
Wash DC 20010 ✠



The Argument:

Dante and Virgil begin their journey through the woods when Dante is overcome with emotion: fear, hesitancy, a sense of humility at the thought of traveling *through* Hell, something which has only been done by a hand full of legendary figures amongst whom he does not see himself. Virgil convinces him that this is not important, what is important is the journey and it's completion. Somewhat encouraged Dante gets up, rights himself and they continue towards the outer gates of Hell.

Canto #2

The day fades to dusk
All creation stops it's work
I'm alone with doubt

Oh Muses help me
At war with myself I try
To tell what happened:

I sat down in fear
Who am I to walk
through Hell?
I'm not a brave man

I'm not Aeneas,
Not Paul, not nobody
I don't think I can.

In pity my guide
Said: "it's human
cowardice
That makes you speak so

I was sent for you
A woman named Beatrice
Braved Hell to find me

And she made the trip
At the request of Mary
And Saint Lucia

Mary pities you
These women want to see you,
I am to guide you."

Amazed I told him
Beatrice was my first love
My heart died with her

"If this is the truth
You must follow me Dante
The way up is down.

This trip will purge you
Of the fear that holds you fast
And dims your spirit

These ladies hold you
In their hearts, such protection
Few souls ever know."

With resolve I said
"You are my guide and teacher
And I will follow."

I got up and walked
With Virgil through the forest
I'm still not that brave. ✠

We Believe so we speak:
2 Corinthians 4:13

Hoshua is a freelance writer and street poet, he lives in Utica New York.

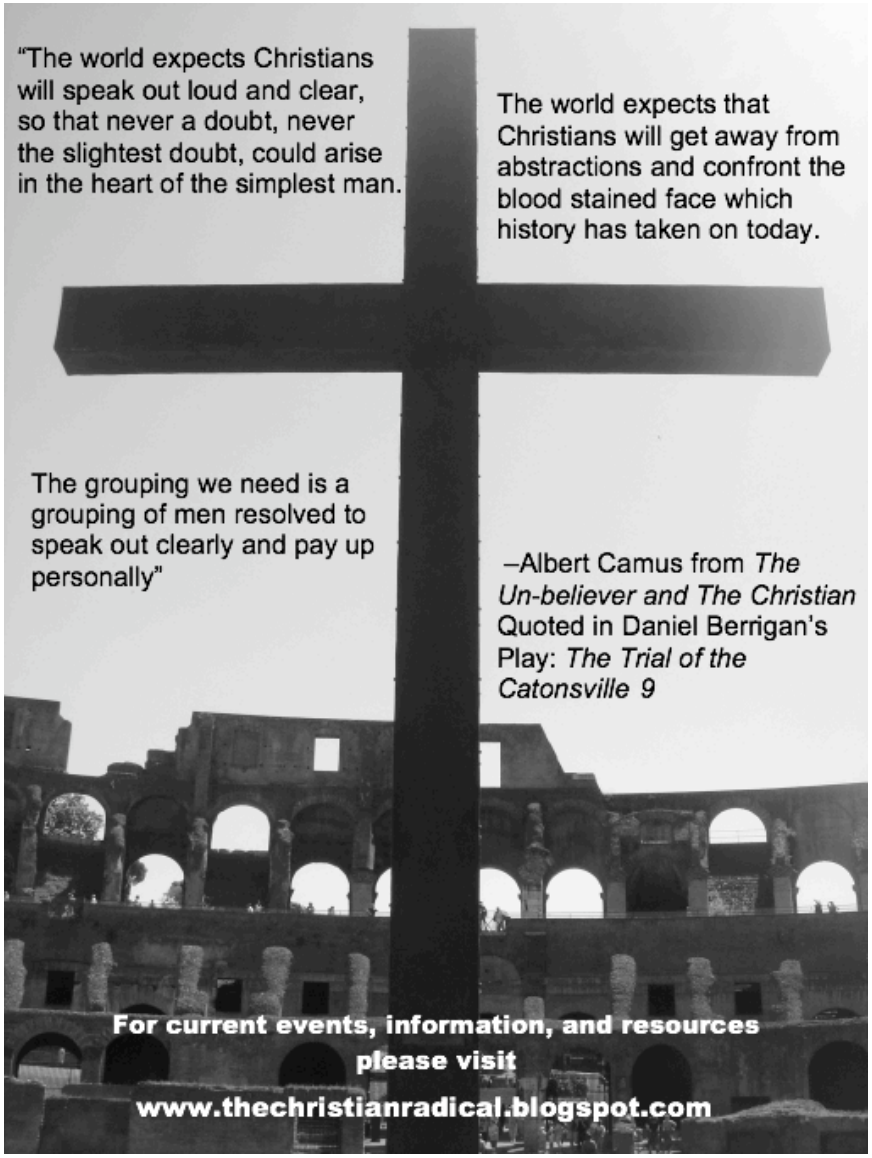
A. Joseph Iwasa is a member of the Tourist Union #63, and a participant in the Catholic Worker Movement. His e-mail address is ajosephiwasa@gmail.com

Chris Williamson Rooney is the founder of The Christian Radical and a member of the Vancouver Catholic Worker Community. He is presently writing the second draft of his paraphrase of The Inferno by Dante Aligheri. He lives with his wife in Vancouver Canada and can be reached at the.christian.radical.zine@gmail.com

Mumia Abu Jamal is the only political prisoner on death row in America, he is the author of many books and has been a tireless activist for civil rights, death penalty abolition and freedom of the press. Visit his website http://www.freemumia.org/ and consider helping out.

Art Laffin has been an organizer, writer and speaker in the faith-based movement for peace and justice for over 20 years. He currently is a member of the Dorothy Day Catholic Worker House of Hospitality in Washington, DC .

The Christian Radical is a project of the Vancouver Catholic Worker Community.


"The world expects Christians will speak out loud and clear, so that never a doubt, never the slightest doubt, could arise in the heart of the simplest man.
The world expects that Christians will get away from abstractions and confront the blood stained face which history has taken on today.
The grouping we need is a grouping of men resolved to speak out clearly and pay up personally"
–Albert Camus from *The Un-believer and The Christian* Quoted in Daniel Berrigan's Play: *The Trial of the Catonsville 9*
For current events, information, and resources please visit
www.thechristianradical.blogspot.com